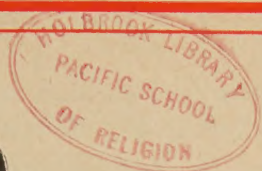



FEBRUARY 1949



 BIBLE  
SOCIETY

# Record

**WANTED: 500,000 New Members**



## THAT UNCERTAIN MOMENT

In the Lebanon, as in every corner of the world, when the man with the Book meets the lady with the apron, there is a moment of uncertainty before her interest is aroused. But during 1948, Colporteur Marker and other Bible workers in Lebanon and Syria distributed some 36,000 copies of the Scriptures in 25 languages and dialects



# The Good News for Navahos

*The Society's Secretary for Versions brings the following story direct from his recent visit among the tribesmen of the American desert, where he has been helping to translate the Scriptures for them*

BY EUGENE A. NIDA

IN one part of Old Mary Charlie's large ceremonial hogan a missionary was quietly working with a group of blanket-clad women, patiently teaching them to read the simple words of a primer full of pictures of hogans, sheep, Navaho children and the wild animals of the mesa lands. On the other side of the hogan Old Mary was supervising the work of her assistants as they crouched over sick patients and sang ancient pagan chants, in an effort to dispel sickness and revive the fevered sufferers. Old Mary's camp was frequently crowded with the horse-drawn wagons of those who had heard of her supposedly miraculous cures; so it was an excellent place to teach people how to read in their own language. Old Mary herself scarcely realized that the knowledge which would come through the printed Word was the real answer to so many of the problems of the Navaho people; but even she herself would listen with an empty and a longing heart to the story of God's redeeming grace.

Recently the Gospels of John and Mark were published in the new Navaho orthography, and renewed efforts are being made in many parts of the Navaho land to teach the people this relatively simple way of spelling their own complicated words.

It might seem strange to some people that many Navahos still do not know English. But despite some schools and the many years during which the Government has attempted, at least in some measure, to educate the Navaho people, there are not more than 10,000 who have any functional use of English. This means that more than 50,000 of these desert and mountain dwellers know practically no English; and what is worse, that number is growing every year. If the adult population is to be reached effectively, it must be done through the Navaho language. Even the Government has realized this fact and is now publishing a number of books, pamphlets and a monthly paper in the Navaho language, to which some native

Christians are contributing. One monolingual Navaho wrote in the paper: "At the beginning I noticed there were some little books of God's words in a written Navaho language. After I learned to read in my own language, I began to know God better. I am very thankful to God and Jesus Christ, who helped me learn to read in my language."

The Gospels of John and Mark are soon to be followed by Matthew, First Corinthians, Philipians, James and First and Second Peter.

The Government estimates that there are probably 1,000 Navahos that have at least some ability in reading their own language, and this number is being steadily increased by the missionaries and Government workers who are patiently spending the long hours that are necessary in helping unaccustomed eyes and brains to recognize the values of newly learned symbols. Whether it is helping wrinkled fingers draw letters on the dirt floor of the hogan, or point to pictures and corresponding words on finger-smudged primers around tiny fires, or arrange new words and sentences with bright letters on the black surface of a flannelgraph board, all these become the slow and patient steps in the task of teaching illiterate people to read. At times the classes are held in missions, little chapels or isolated schoolhouses, but in other cases they are in hogans like Old Mary's, or on the hillsides while people watch their sheep pasturing in the meadows below.

One must not suppose for a moment that the Navaho language is incapable of telling the matchless story of Christ. Quite the contrary; some of the Navaho idioms are fully as expressive as ours. Instead of using a word like "worry" a Navaho may say, "My mind is killing me." With this expression real meaning is given to the admonition of Jesus in Matthew the sixth chapter: "Do not let your mind kill you . . . seek first God's Kingdom and His righteousness, and all these things will be

*(Continued on page 31)*



*Miss Faye Edgerton talks with a Navaho woman about the gospel of Matthew*



# Bible Society Record

A JOURNAL DEDICATED TO THE WIDER DISTRIBUTION AND USE OF THE  
HOLY SCRIPTURES

VOLUME 94 FEBRUARY 1949 NUMBER 2

## Transition and Advance

*An outline of the problems presented to the Annual Meeting of the Advisory Council and the Society's Budget Committee as they looked ahead into the new year*

BY FRANK H. MANN

THE American Bible Society in preparing its 1949 budget sought to make a transition from a "Regular Budget" and a separate "Emergency Budget," which have been carried for several years, to a single unified budget. Although the transition was not completely achieved, a beginning was made and a substantial and justified advance recorded.

What had been hoped were temporary emergencies which could be quickly cleared up have proven,

instead, to be continuing conditions of most serious import. We had hoped, for example, to meet the emergency conditions in Germany and Japan and proceed in a year or so to a normal program. But both of these countries have absorbed all the Scriptures we have been able to provide, and still the need exists for more. To Germany alone the Society has already sent 2,779,540 volumes of the Scripture and enough raw materials to produce 700,000 Bibles or 1,000,000

Back row—left to right: H. H. Votaw, Rev. W. M. Hendricks, M. S. Lunn, Rev. M. W. Griffith, J. L. Stockton, Rev. C. A. Kress, Rev. C. H. Dickinson, Bishop K. G. Hamilton, C. E. Bryant, Rev. O. C. J. Hoffman, Rev. A. F. Meyer, Rev. L. J. Holcomb. Third row—left to right: Rev. P. F. Brown, Rev. R. S. Nicholson, H. H. Cobban, Rev. F. L. Titus, Rev. C. W. Hatch, Rev. H. W. Schenck, J. E. Fretz, Rev. E. A. Sawyer, Rev. W. E. Harrison, Rev. J. C. Hazen, Rev. J. K. Miller, Rev. G. R. Davis, Rev. L. E. Baker, Rev. A. M. Wagner, Rev. R. D. Edgar. Second row—left to right: Rev. J. A. MacLean, Rev. T. Matsumoto, Bishop W. J. Walls, Rev. D. T. Gregory, Rev. T. O. Burntvedt, W. H. Temple, Rev. Hessel Bouma, Rev. T. B. Lugg, Rev. Noel Perkin, Rev. L. J. Person, C. T. Davison, Dr. H. R. Bowler, Rev. Alfred Jensen, Rev. H. E. Nicely. Seated—left to right: Rev. C. T. Glessner, Rev. V. E. Beck, Rev. R. H. Daihl, Chaplain I. L. Bennett, Rev. J. A. Aasgaard, President Daniel Burke, Rev. S. C. Yoder, F. L. Lane, Rev. R. D. Murphy, Rev. H. S. Miller, Rev. D. J. Cumming, Rev. J. G. Patton, Jr., Bishop R. R. Wright, Jr.





Testaments besides. To Japan, up to the end of 1948, the Society had sent 2,448,144 volumes of the Scriptures and raw materials for 454,000 volumes more. But the need is far from met. Millions of persons in both countries are still eager to receive and study the Christian Scriptures. It is now clear that the supplying of Scriptures to these and other war-torn countries must become a part of the Society's regular work on a much larger scale than heretofore. This was the first problem confronting the Advisory Council of the Society when it assembled on November 30 and December 1 for its annual review of the world's Scripture needs. Fifty-four persons representing forty-three denominations sat down to confer on the problems presented to them by the Officers of the Society.

As it viewed the world's disorder, confusion and peril, the Advisory Council expressed its conviction in the following strong declaration:

No solution to the tremendous issues of our day can be found, short of the discovery of and obedience to the purposes of God . . . Yet the majority of mankind has not even yet had a chance to possess the Bible and through its pages to come face to face with Christ their Lord, who came to give them more abundant life. The present famine for the Word of God is perhaps the most alarming single feature in the entire program of the Christian Church . . . There are lands at present where the rate of demand for the Scriptures has gone beyond the capacity of the Bible Societies to supply, at the present level of their support . . . Even in America, where Christianity is widespread and long established, there are millions of persons to whom the Bible is truly an unknown book . . . If to these opportunities is added the inevitable effect of a genuine advance in all other aspects of Christian missions, a radical lifting of the support of the supply and distribution of the Scriptures to a much higher and continuing level must be made by the Churches.

The Advisory Council was faced also with the changed and changing methods of fund-raising by the Churches. The spectacular pressure campaigns put on by many denominations during and immediately after the war had in many instances been concluded and would not be repeated. Instead, in some denominations the gains made among their people in giving to worldwide causes are to be continued, it is hoped, through an increase in the regular benevolence program and by special days of giving. It was found that a few denominations are continuing the practice of emergency fund-raising in addition to their regular benevolences. All of this naturally affected the manner in which it seemed wise for the American Bible Society to set up its budget and present its appeal to the Churches and the public.

As a consequence of the changed fund-raising methods in the Churches, and after much careful and prayerful consideration, the Society's budget for 1949 was set up in a threefold form:

1. The Regular Budget
2. A Supplemental Budget
3. A continuing Emergency Program



*President Burke (left) with Dr. Takuo Matsumoto, Christian leader of Japan, and Chaplain Ivan L. Bennett of the First Army, who were both speakers at the Advisory Council luncheon. Between the guests is Dr. J. A. Aasgaard, President of the Evangelical Lutheran Church, who presided at the opening session of the Council*

This new alignment was carefully considered by the Advisory Council and, after a day and a half of study, the Council gave its unqualified and unanimous consent to the form in which the budget was presented and the amount set up in each category.

### **The Regular Budget**

The Regular Budget includes all that part of the Society's work which has come to be its annual and consistent program throughout the world. But this much of a change was made: namely, those gifts from individuals, which had heretofore been sought for the Emergency Budget, would now be sought for the Regular Budget and, as a consequence, certain former emergency items of expenditure are included in the Regular Budget. This is the first step in the transition from a twofold budget to a single budget.

The Society's Regular Budget for 1949 is the largest in its history. Based on previous experience and a careful study of income sources, it is confidently believed that funds for this budget can be realized. The budget calls for \$2,286,500, including returns from sales in the U.S.A.

### **The Supplementary Budget**

This is not, as it at first appears, a radical departure or a new budget. It is, in effect, a program for spending certain funds in hand for non-recurring items. The decision to handle these funds in this way arose from the fact that such funds may not be available another year. The Supplementary Budget is really a part of the Regular Budget and incorporated in its expenditures certain "regular" items and certain "emergency" items. This section of the budget totals \$223,400, which came from two sources: first from the "foreign reserves" built up in those years when certain countries were closed because of the war; and secondly, because the Society's conservative estimates of income were exceeded by the gifts of its constituents, and no expansions were authorized pending the making of the new budget.



## The Emergency Budget

Lastly, there must be continued for the time being the former Emergency Program, because the emergency demands are greater than yet can be absorbed in the Regular and Supplementary Budgets. The Emergency Budget is also made necessary by the fact that certain denominations are continuing to raise special funds for reconstruction and rehabilitation. Many of these denominations prefer to give separately for such emergency needs, and so do many individuals. For this reason the transition to a single budget cannot be made completely at this time.

The continuing Emergency Program includes, among other items: provision for Scriptures for service men, now greatly increased because of the draft; Scriptures for Germany and Japan, which continue in great demand; Scriptures for Russia, as the way opens; and to meet the requirements in Korea, China, the Netherlands Indies and various European countries. An added item is for printing and binding machinery for certain countries whose national Bible Societies can do the printing at less expense than it can be done in the United States, but where no machinery can be obtained locally. The total Emergency program calls for \$1,526,025.

So this is the story of transition—not fully accomplished, but in process.

The three parts of the total program for 1949 combined make a total of \$4,035,925—the largest program for a single year ever undertaken by the Society. To provide for this program the boldest estimate is the receipt (including sales in the U.S.) of possibly \$2,959,900, which leaves a deficiency of \$1,076,025. In other words, funds for one-quarter of the program are still not in sight.

The Advisory Council, facing this situation and “commending the vision, the wisdom, and the energy of the Society,” calls upon the Churches to advance their giving to meet this unusual world demand for the Christian message. Here is its appeal as phrased by the Council’s Findings Committee:

“To reach this new level we call the Churches to a deeper realization of the Society’s financial needs:

1. That the Society’s Regular and Supplementary Budget for 1949, which calls for \$2,509,900, is an increase of 33 per cent over 1948;
2. That each denomination, if possible, accept its proportionate share indicated in the Society’s published financial goals;
3. That the responsible leaders of each denomination give careful study to the Society’s five-year program of advance presented in its white brochure, ‘The Bible for the World’.”

The Council also endorsed other phases of the Society’s work, as follows:

1. The Council approves of the publication of the Sermon on the Mount as a separate Scripture

(Continued on page 31)

| Denominations                | Representatives            |
|------------------------------|----------------------------|
| Advent Christian.....        | Rev. Lee Elmore Baker      |
| Seventh Day Adventist.....   | Mr. H. H. Cobban           |
|                              | Mr. H. H. Votaw            |
| Assemblies of God.....       | Rev. Noel Perkin           |
| National Baptist.....        | Dr. C. L. Franklin         |
| Northern Baptist.....        | Rev. Joseph C. Hazen       |
|                              | Rev. H. R. Bowler          |
| Seventh-Day Baptist.....     | Rev. C. Harmon Dickinson   |
| Southern Baptist.....        | Dr. Merrill D. Moore       |
|                              | Rev. Luther J. Holcomb     |
|                              | Mr. C. E. Bryant           |
| Church of the Brethren.....  | Rev. Ross D. Murphy        |
| Church of God, World Service | Rev. C. W. Hatch           |
| Church of God (Bible Place)  | Mr. C. T. Davidson         |
| Churches of God, N. A.....   | Rev. Raymond H. Daihl      |
| Disciples of Christ.....     | Rev. George R. Davis       |
| Evangelical and Reformed.... | Dr. Cyrus T. Glessner      |
| Evangelical United Brethren  | Rev. D. T. Gregory         |
| American Lutheran.....       | Dr. A. M. Wagner           |
| Augustana Lutheran.....      | Dr. Victor E. Beck         |
| Danish Evangelical Lutheran  | Rev. Alfred Jensen         |
| Evangelical Lutheran         |                            |
| (Norwegian).....             | Rev. J. A. Aasgaard        |
| Finnish Evangelical Lutheran |                            |
| (Suomi Synod).....           | Rev. B. Hillila            |
| Lutheran Free Church.....    | Dr. T. O. Burntvedt        |
| The Lutheran Church—         |                            |
| Missouri Synod.....          | Rev. Oswald C. J. Hoffman  |
|                              | Rev. Adolf F. Meyer        |
| United Lutheran Church       |                            |
| in America.....              | Rev. Harold S. Miller      |
| Mennonite Church.....        | Rev. S. C. Yoder           |
| General Conference of        |                            |
| Mennonite Church of N.A.     | Mr. John E. Fretz          |
|                              | Mr. Walter H. Temple       |
| Methodist Church.....        | Rev. Thomas B. Lugg        |
|                              | Rev. William E. Harrison   |
|                              | Mr. Frank L. Lane          |
| African Methodist            |                            |
| Episcopal Church.....        | Bishop R. R. Wright, Jr.   |
| African Methodist Episcopal  |                            |
| Zion Church.....             | Bishop W. J. Walls         |
| Free Methodist Church.....   | Rev. C. Adam Kress         |
| Wesleyan Methodist Church    | Rev. Roy S. Nicholson      |
| Evang. Mission Covenant      |                            |
| Church of America.....       | Dr. Louis J. Person        |
| Moravian Church,             |                            |
| Northern Province.....       | Bishop Kenneth G. Hamilton |
| Moravian Church, Southern    |                            |
| Province.....                | Rev. Edwin A. Sawyer       |
| Nazarene, Church of the....  | Mr. John L. Stockton       |
|                              | Mr. Mervil S. Lunn         |
| Presbyterian Church, U.S.... | Dr. D. J. Cumming          |
|                              | Rev. John A. MacLean       |
|                              | Rev. J. G. Patton, Jr.     |
| Presbyterian Church, U.S.A.  | Dr. Harold E. Nicely       |
| Associate Reformed Presbyte- |                            |
| rian.....                    | Rev. M. W. Griffith        |
| Cumberland Presbyterian....  | Rev. Paul F. Brown         |
| Reformed Presbyterian        |                            |
| (Covenanter).....            | Rev. Robert D. Edgar       |
| United Presbyterian.....     | Rev. William M. Hendricks  |
|                              | Rev. J. Kenneth Miller     |
| Protestant Episcopal.....    | Rev. Frank L. Titus        |
| Christian Reformed.....      | Rev. Hessel Bouma          |
| Reformed Church in America   | Rev. Harold W. Schenck     |

Representatives of the following denominations were prevented from attending:

Christian and Missionary Alliance  
 Congregational Christian  
 Evangelical Congregational  
 United Evangelical Lutheran  
 Colored Methodist Episcopal



# The Miracle of the Book

*That the Bible continues, unaided, to wield its mysterious power of Redemption is abundantly demonstrated in the Migrant Work, as here related by the Midwest migrant supervisor of the Home Missions Council of North America*

BY ELLIS MARSHBURN

"I'D LIKE to let you in on a miracle!" A minister on the staff of the Home Missions Council of North America, responsible for serving migrant laborers, was speaking:

During this past summer's program there have been more adult commitments to Christianity among our



*A Puerto Rican migrant learns from a Negro Christian migrant worker*

Spanish-speaking migrants than we have seen in the several years preceding!

At first we could not imagine any reason for this unusual response. The credit was hardly ours. We had introduced no new techniques. Our staff had not increased in size. Few of us possess enough fluency in Spanish to preach effectively and must communicate our faith through acts of helpfulness and mercy and attitudes of Christian love. With the resources at our disposal it has been impossible to provide the consecutive ministry which usually brings men to such decisions. And yet, miraculously, week after week, the increasing interest in the things of Christ and the ready response to His call were facts undeniable.

What caused such an upsurge of interest, such an

eagerness to walk in the Light? Questions provided a speedy answer.

In case after case the interest stemmed from a Gospel portion of a New Testament received by the migrant a year, three, or even five years before. The majority of these decisions grew from migrant reading of God's Word in their own language and from their humble efforts to understand His truth. This miracle is a demonstration once again that the Gospel *still* contains "the power of God unto salvation."

That this miracle might be multiplied, there is close, constant cooperation between the Home Missions Council and the American Bible Society.

One of the most interesting phases of this cooperation in Bible distribution and study is illustrated by "The Harvesters," mobile units through which staff members of the Home Missions Council are enabled to take service and Christian education programs to widely scattered and often isolated fields and camps where migrants live and work. The American Bible Society has provided for each of the "Harvesters" (there are now six of these, serving in more than a score of States) a pulpit Bible to be used in worship services, Sunday schools and vacation-church schools. The Society also provides Gospel portions and New Testaments for free distribution through visitation and to migrants participating in the program. There are also Bibles in either English or Spanish which are retained in the "mobile unit" for use in study classes.

Another contribution which the Bible Society has made to the attractiveness and effectiveness of the Council's migrant work is a 16-mm. sound moving picture of a Bible story. One of these pictures, *The Nativity*, has been shown more than a hundred times, and to more than five thousand people within the last year, making the story of Jesus' birth more real and easily understood by people who, like Himself, must often find their shelter in a stable.

Come with us to Migrant-land, perhaps in your own State, to watch God's Book bring cleaner lives, new hope and freedom to the hearts and minds of migrant families:

## Can I Know God?

"Señor?"—A worn, dog-eared Gospel of St. John shabby from being carried in a work-shirt pocket, was open in the work-calloused hand of the Mexican who came to a member of our staff; "Señor?"—and th



gentle humility of his voice could not conceal the eager inquiry and the dawning hope beyond the question—"What does this mean? Can this be true, that I, Juan, myself, can know God—and He will talk with me?"

## Christmas in July

A student conducting vacation-church schools with migrant children in Ohio wrote in her report,



*Rev. R. A. Silk tells the Gospel Story to children of migrants at the Cutchogue Farm Labor Camp, Long Island*

"It is astonishing to realize so many of these youngsters had never heard the story of the birth of Jesus."

On that same field there was a dazzling display of northern lights the day after the vacation-school youngsters had talked about the Manger story. Many of the adults, never having seen such lights before and coming from backgrounds of darkness and superstition, were horribly afraid and muttered of evil spirits. Momentarily the children reflected the uneasiness and fright of their elders; then a child's voice, filled with wonder at this new miracle in the heavens, broke the silence: "Teacher, it must have been like this the night that the baby Jesus was born."

The glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for . . . I bring you tidings of great joy. . . . And suddenly there was with the angel a multitude of the heavenly host . . .

"Teacher, can we sing the Jesus song?" And so, in mid-July, a group of barefoot migrant youngsters drew close to sing "Away in a Manger," beneath the northern lights in an Ohio migrant camp.

What a tragedy it would have been if God's Word had not been opened to that story in preparation for this miracle!

## Mexicans, Jamaicans, Bahamans

It is a constant inspiration to the students who work with migrants on the summer staff to witness the transforming power of the Gospel story. One wrote from northern Michigan: "It is a delight to enjoy the warm, eager enthusiasm of the Garza family, where little Aida has been holding her Bible school, and teen-aged Elena and Emma have been reading the Bible we gave them, and growing in Christian grace. With their neighbors we left some tracts and Spanish Testaments, and prayed that they might continue in their search for truth."

Not alone with Mexican migrants has our Bible proved its power and winsomeness. Jamaican and Bahaman men preferred Bibles and New Testaments to any other kind of literature. A seminary student working with Bahaman men in Minnesota wrote: "Last night we had a period of Bible study on the steps of the washroom. The men love to sing hymns, know many of them by heart and are deeply interested in studying the Scriptures. The men entered into the Bible study enthusiastically and followed the passages carefully in their new New Testaments."

The Book is no less appreciated by Negro migrants. A worker writes:

A group was visited this week, but they were leaving the next day. We held a service with them outside their barn, just as the moon was rising over the distant hill; and such a beauty it seemed to possess as it beamed down on these

*(Continued on page 31)*



The church in the background of this picture is unique in the number of languages used in its Sunday-school classes. It is a Methodist Church in Elizabethville, Belgian Congo. People have settled in this city from Portuguese West Africa, Northern Rhodesia and various parts of the Congo. Each of the eleven young men in the picture is holding a volume of the Scriptures in the dialect he speaks. In the Sunday school there is a class in each of these eleven dialects. Of these different languages, the American Bible Society has published the entire Bible in the Luba Lulua and the entire New Testament in the Luvale, in which parts of the Old Testament are now being printed. Some part of the Scriptures has been published in 376 languages spoken in Africa. There remain over 300 in which no work has been done.



# If You Had a Bible for Only One Day!

*With the German people still possibly six or seven million Bibles and Testaments short, the letters continue to pour into the offices of distribution there, many of which are relayed to the Bible House*

BY FRANCIS C. STIFLER

THERE are some aspects of Church life in Germany in 1949 that are reminiscent of the days of the early Church. A dean in Mecklenburg writes of the shortage of Bibles among the thousand members of his congregations. When one small shipment of the blessed Books was heralded, it turned out that there were but six allotted to these thousand people. But in their joy at having any copies at all after many months of waiting, they did as one could imagine the members of St. Paul's churches doing when one of his letters arrived—they arranged to pass the few copies on from hand to hand, everybody keeping the precious volume for one day, then passing it on to his neighbor.

If you could have a Bible but for one day, what parts of it would you read? What passages would you teach to your children? What rearrangement of your day would you make to allow more hours with God's Word? How late would you sit up through the night reading, and maybe copying as much as you could of the Sacred Text while it was yours? Here in America, where a Bible may be had from any branch office of the Bible Society for fifty-five cents, it is difficult for us to imagine a situation like that in Mecklenburg.

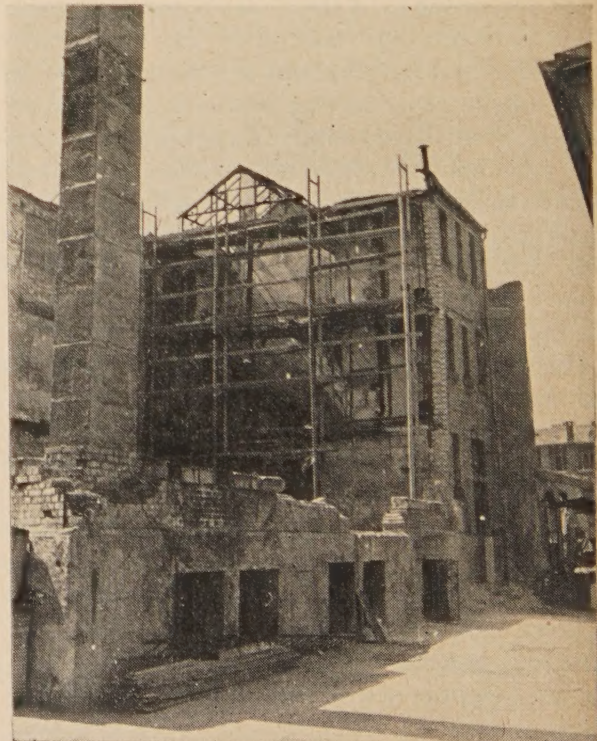
Within the recollection of those in charge of the work at the Bible House, there has never been a more rewarding service given by the Society than that which it has been privileged to render to the German people since the days of her recent liberation. Including volumes supplied during the war to German prisoners, the total of German Scriptures produced for the German people from July 1, 1945 to September 30, 1948 was 439,758 Bibles, 1,398,226 New Testaments and 941,557 Gospel portions—a total of 2,779,541. Besides this the Society has sent approxi-

mately \$225,000 worth of raw materials for the publishing of Scriptures in Germany. The pictures that appear on these pages tell the happy story of the conversion of these materials into the books so desperately needed.

Among the spontaneous letters of thanks, which so often include requests for still more copies, are some forwarded by a committee for aid to refugees returning from Poland. The report states that during the long years of their exile these people found in the Bible and in their songbooks the visible sign of their freedom and of their Christian responsibility. This attachment to the Bible during their days of unspeakable hardship in a foreign land has stayed with them even though they have returned to their homeland. Many, however, lost their Bibles and have returned to Germany without them, only to find that there are none to be had. One such returned refugee writes:

In spite of many attempts I have not succeeded in obtaining a Bible. My wife died on the way back; my daughter is still in Poland, in a forced-labor camp; my son fell on the East front; and I myself was sent to the Urals by

*Rebuilding the Bibelanstalt*



*A heap of rubble from the Bibelanstalt in Württemberg*







*Stocking an issue of 57,000 German Bibles—Württemberg*



*Stitching pocket-size German Bibles—Württemberg*

the Russians to do forced labor as a civilian. I now work in a textile mill in Mecklenburg. I feel utterly alone, as no one from my home is here. In my youth I was a member of the Evangelical Lutheran Young Men's Association. I should be very happy if you could send me a Bible, so that I need no longer feel so much alone.

Another writes:

Because our devotional books as well as our Bibles and songbooks stayed behind in Poland for the most part, please send us such books. Precisely in these hard times one can find the most comfort in the Bible and strength for the inner man. We have gotten together here with several families from our old home and we hold prayer meetings in our homes.

When one reads letters like these he is moved to ask, who among all God's children more deserves to have the Bible he asks for.

Of quite a different sort but equally significant are a group of letters forwarded from students of theology in Germany, many of whom have had to pursue their studies since the war without personal copies of the Bible.

One student uses the familiar and friendly "thou" in his response to his unknown American friend who has sent him a Bible. This intimate usage is quite untranslatable into English but very effective in German. The student wrote:

I do not know you, your name, or where you live. Still it is a pleasant duty, indeed, to write you this letter of thanks. For neither did you know me when you gave the American Bible Society a contribution so that many fine, durable copies of the Bible could be sent us. You have helped us in our great need, and we are thankful that you did not forget us.

"The only gift a student without means can offer in return is a thankful heart," writes another. And still another, more disposed to elaborate upon his need, writes:

It will no doubt be hard for you to understand how greatly we value every book sent. I am a student of theology, and except for an enormous, cumbersome and torn family Bible, I did not have the Holy Scriptures. That, of course, was an impossible situation. but where was I to get a Bible? Long since it has been impossible to get any in the bookstores. From this you will see how much your gift has helped us.

A woman student gives us the picture of the arrival of the books. She writes:

The cry "Hurrah, the books are here!" sounded joyfully in the study halls and reading rooms. We quickly ran to the library, where the long-awaited books were to be distributed. There they were on the table, and each student in his or her turn received one. You can imagine how glad one is to receive a book without having to advance beforehand a gram of waste paper. And this is no ordinary book, but the one which we *must* have for our studies.

The work of helping Germany to overtake her still staggering shortage of Bibles must remain for some time the responsibility of American Christians. Last summer there was set up in Germany the "Union of German Bible Societies" for the purpose of superintending the details of this important task, including the growing program of Scripture publication in Germany. At the time these lines are written, the conditions under which the Union is working have become very difficult because of the drastic devaluation of the German currency. Funds which they have on hand have dropped to one-fifth their former value. Until economic conditions improve, which we all hope may be soon, there is nothing any individual Christian in America, any local congregation, any missionary group can do more effectively for the restoration of a stable Europe and a brighter hope for the coming of the Kingdom, than to make possible the shipment from this country of more Bibles and Testaments to Germany. For this work in 1949, the American Bible Society estimates its needs at \$509,725.



# Spotlights on the Budget

*Revealing some of the advances anticipated in 1949 and helping the reader to catch a glimpse, in the distance, of 10,000,000 persons, hitherto without the Scriptures, now possessed of them*

BY ERIC M. NORTH

IN another article in this issue, Mr. Mann has set forth the main aspects of the Society's new budget structure, in which a larger variety than hitherto of the world needs is included in the Regular and Supplementary Budgets through taking over some of the projects from the War Emergency Fund. This change, together with the anticipation of increased income and of the use of extra income in the last two years, means a considerable number of significant increases.

For example, there is assured the sum of \$27,000—\$15,000 more than last year—to provide Scriptures for the personnel of the United States Armed Forces through the good offices of the Chaplains of the Army and Navy and Air Force. As new enrollees are being received, the Chaplains have been calling for these Scriptures in increased numbers.

The work for the Blind will be increased by half, from \$20,000 to \$30,000, enabling the Society to enlarge its work abroad for the Blind, particularly in areas where the war increased the numbers of impoverished blind persons and, at the same time, greatly reduced the material and funds available to the various agencies and societies which were striv-

ing to aid them, as in Germany, Japan and China.

Through the closing of the National Capital District Office in Washington as a District center, the amount released, \$5,500, with \$2,000 more added, is being used to strengthen the budgets of the District Offices in the United States, and an additional \$10,000 is made available for special distribution projects.

The work of almost every Foreign Agency in the Society will receive additional assistance. The total increase to the work abroad will approximate \$350,000. Some of this will make possible a larger supply of Spanish Scriptures to the Agencies in Spanish America, where the demand has been increasing steadily for several years. In Mexico the recent change in the value of the local currency would have reduced the work there very seriously, but happily the new budget will more than cover the effect of the change.

A most significant increase is that in Brazil, where the appropriation has been raised from \$35,800 to \$57,000. Mr. Bratcher reports from Rio that there is literally a wave of evangelistic advance sweeping over the churches of Brazil, and that the demands for

## 1949 IN FIGURES

### Regular & Supplementary Budgets

|   | Receipts<br>1947   | Budget<br>1948     | Budget<br>1949     |
|---|--------------------|--------------------|--------------------|
| <b>INCOME</b>   |                    |                    |                    |
| From Churches.....  | \$431,138          | \$400,000          | \$498,500          |
| From Individuals.....   | 534,029            | 463,645            | 775,000            |
| From Trust Funds,<br>Annuities & Legacies.....  | 473,561            | 477,000            | 511,000            |
| From Other Sources.....   | 28,370             | 21,000             | 24,000             |
| For Work for the Blind.....   | 20,604             | 20,000             | 30,000             |
| <b>Total.....</b>   | <b>\$1,487,706</b> | <b>\$1,381,645</b> | <b>\$1,838,500</b> |
| From Returns from Sales U.S.A.....  | 472,423            | 400,000            | 448,000            |
| From Nat'l Distrib. Bal.....  |                    | 14,851             |                    |
| Available from Foreign Reserve, and<br>Supplementary Funds.....                         | 78,380             | 78,502             | 223,400            |
| <b>Total Income, All Sources.....</b>   | <b>\$2,038,503</b> | <b>\$1,874,998</b> | <b>\$2,509,900</b> |
| <b>EXPENDITURE</b>  |                    |                    |                    |
| For Distribution in U.S.A.....  | 300,417            | 321,769            | 353,625            |
| For Distribution Abroad.....  | 382,440            | 407,440            | 643,293            |
| For Translation & Plates.....   | 42,099             | 58,610             | 62,310             |
| For Bible Society Record and other<br>Publicity, Visual Aids & Promotion<br>of Use..... | 210,159            | 231,066            | 275,266            |
| For Promotion of Income.....  | 197,807            | 205,184            | 322,565            |
| For Administration, etc.....  | 156,403            | 172,427            | 181,441            |
| <b>Total.....</b>   | <b>\$1,289,325</b> | <b>\$1,396,496</b> | <b>\$1,838,500</b> |
| For Costs of Books sold U.S.A.....  | 472,423            | 400,000            | 448,000            |
| For work at home & abroad from Re-<br>serve & Supplementary Funds.....                  | 88,380             | 78,502             | 223,400            |
| <b>Totals, Regular and<br/>Supplementary Budgets.....</b>                               | <b>\$1,850,128</b> | <b>\$1,874,998</b> | <b>\$2,509,900</b> |

### World Emergency Program

|   | Expenditure<br>1947 | Expenditure<br>1948-9 mos. | Estimated<br>Need, 1949 |
|---|---------------------|----------------------------|-------------------------|
| Scriptures for U.S. Armed Forces.....                 | \$22,578            | \$34,180                   | .....                   |
| Scriptures and Materials.....                         | 966,525             |                            |                         |
| — for Germany.....                                    |                     | 305,112                    | \$489,725               |
| — for Korea.....                                      |                     | 39,308                     | 98,600                  |
| — for Japan.....                                      |                     | 199,261                    | 507,200                 |
| — for France.....                                     |                     | 4,855                      | 17,500                  |
| — other Areas.....                                    |                     | 51,370                     | 53,000                  |
| Relief to Foreign Personnel.....                      | 8,092               | 5,342                      | —                       |
| Repairs to Damaged Bible Houses.....                  | 6,344               | 26,622                     | —                       |
| Other Service Expenses.....                           | —                   | 19,752                     | —                       |
| Promotional costs.....                                | 6,032               | 57,565                     | —                       |
| Scriptures and Materials<br>for China.....            | —                   | —                          | 100,000                 |
| for Netherlands Indies.....                           | —                   | —                          | 20,000                  |
| for Russian-speaking peoples.....                     | —                   | —                          | 50,000                  |
| Reinforcement of production facilities<br>abroad..... | —                   | —                          | 190,000                 |
| <b>Total.....</b>                                     | <b>\$1,009,571</b>  | <b>\$743,367</b>           | <b>\$1,526,025</b>      |
| <b>Asking for</b>                                     |                     |                            |                         |
| Balance forward.....                                  | Income 540,453      | Income 88,790              | —                       |
| Received from Churches & Individuals.....             | 557,908             | 384,479                    | —                       |
| Applied from Legacies to cover deficit.....           | —                   | 239,244                    | —                       |
| All sources.....                                      | —                   | —                          | 1,526,025               |
| <b>Total.....</b>                                     | <b>\$1,098,361</b>  | <b>\$712,513</b>           | <b>\$1,526,025</b>      |



Scriptures are to be measured in hundreds of thousands of copies beyond what the Bible Societies have so far been providing. An additional amount of \$12,500 is held available for this great opportunity, if the Scriptures can be produced rapidly enough to require it.

For the Bible Lands, stretching from Turkey to the Sudan, an increase of \$6,500 has been made, principally to increase the supplies of Arabic Scriptures for Egypt and for Syria.

Turning to the Far East, \$32,000 is made available for the Philippines—an increase of \$12,000. These important Islands are still feeling the pressure for the replacement of Scriptures lost during the war and are experiencing an increased demand as the new opportunities for evangelism are seized by the local churches and mission forces. The operations in the Philippines have necessarily become more expensive, as it has not yet been possible to undertake printing in Manila the varied numbers of Bibles and Testaments required, and publication in the United States is more costly.

For Siam an addition of \$9,500 has been made to the \$12,000 appropriation in order to make possible the publication of several thousand copies of the Old Testament, which is almost out of print and which is an expensive book to produce because of the large space which the Siamese letters and language require in each printed page.

For Korea the budget provides \$16,400, only enough for 35,000 New Testaments out of the 100,000 in production and out of the 200,000 which the Korean Churches and missionaries have been asking be supplied to them during 1949. The remaining 165,000 copies must depend upon the support given to the Society's extra appeal in the Emergency Fund.

A similar situation exists in the case of Japan, where only \$30,000 can be included in the regular budget. More than *half a million dollars more* is needed. American Christians are to seize the opportunity to win in Japan to the ideals and hopes of a Christian nation and to bring hundreds of thousands of Japanese, now open-minded as never before, to a knowledge of Christ and His saving message.

In China the situation at present looks greatly con-  
fused. But all of the Secretaries in the various provincial Offices and in Shanghai are remaining at their posts, and during December more than half a million copies of the Scriptures were being flown by air to different depots with which communication might be difficult after the Communists took control. It is possible that a second main Office may be temporarily located in South China, while the Office in Shanghai expects to keep at work. For China the budget this year provides \$100,000, as compared with an average of about \$65,000 in the last four years. It is entirely possible that, while distribution of Scriptures can be carried on on a large scale under Chi-

nese auspices, it may be quite difficult to secure the printing of all the editions necessary within China. The Society therefore is asking for an additional \$100,000 in the Emergency Fund to make sure that every possible measure can be taken to press distribution at this critical time in the life of this great nation.

For Africa the Regular and Supplementary Budgets together provide \$60,000, or \$40,000 more than last year. This is because we anticipate the completion of editions of 25,000 to 30,000 Bibles each in Bulu and in Luba-Lulua, two languages in which the demand is very great, especially because of the delay in getting adequate production during the war.

As in the case of Japan, only a small amount—\$45,000—has been included in the Regular and Supplementary Budgets for aid to the Bible Societies and Churches of Europe in printing Scriptures. But the estimate of need set forth in the Emergency Fund calls for *an additional \$490,000* for Germany and for \$70,000 for other parts of Europe, not including \$50,000 more for Scriptures for Russian-speaking people either outside of Russia, or in Russia if the Scriptures can be gotten in. Should the door open to Russia, at least another \$300,000 would be needed.

The program of translation and revision and the item for plates of new versions are given an increase of approximately \$25,000 above 1948. This increase has two purposes: first, to increase the amount of service that the Versions Department can render to translators at work; and second, to provide for the composition, proofreading and plate-making on the new texts which are progressing toward completion. These include the Gilbert Islands Bible, the second half of the Aymará New Testament, the Ragoli Old Testament, and new books, such as the Gospels in Navaho and in a number of Indian languages in South America, and in other languages in Africa.

An increase of \$117,000 in the promotional expense under the budget is called for because the expense of fund-raising both for the Emergency Fund and for the Regular Budget is all to be included under the Regular Budget, instead of dividing it as heretofore. In addition there are new projects for telling the Bible Society's story, and for making new friends and supporters, that will require additional expense. The Society has also made provision for cost-of-living adjustments in the salaries and wages paid to its staff.

The total of the regular and supplementary budgets is \$2,509,900. When one considers the number of persons, probably upwards of ten million people, who will be helped to receive copies of the Bible, the New Testament or of the Gospels, by the use of these consecrated dollars, one must feel thankful to the devoted people who have made such a budget possible and pray that its fruitage may be "thirtyfold, sixtyfold and some a hundredfold."

Yet when one thinks of the millions of people more



for whom this great Bible contains the way, the truth and the life just as much as for those who now have it, one feels that two millions and a half of dollars is all too little. Even the additional one million and a half dollars which the Society has not yet dared to put in its budget, but for which it has stated the need in its appeal for the Emergency Fund, does not carry

the Christian enterprise of the distribution of the Scriptures to mankind anywhere nearly far enough. But we have good confidence that, day by day and year by year, the Lord of the Harvest will summon more workers and more resources, and they will hear His voice; and so, from strength to strength, the cause of the distribution of God's Word shall go on.

---

## “Of One Blood”

*The Richmond Division Secretary of the Haven Agency reports eight happy days of campaigning in Durham, North Carolina*

BY O. D. CARSON

“As long as I own this beauty parlor or any other business,” said a Sunday-school teacher, “I am going to have a devotional period with my workers at the shop before we start business for the day.”

This conviction was one of many that were born in the hearts of people in Durham, North Carolina last summer during the special Bible Reading campaign that closed on July fourth. Thirty thousand Scripture portions were distributed in the city. And they were read.

I walked through the slums of the city one day, trying to find my way to the place of my appointment. It was a badly run-down section filled with dilapidated, unpainted houses. To my surprise and delight I saw men and women, young and old, sitting on their front steps or in their little yards reading our Scripture portions. It was a satisfaction beyond anything I have known in my work.

We had placed the Gospel portions in the churches, of course, but also in taxicabs, the air-line ticket office, the Y. W. C. A., the Summer School for Teachers, the “Colonial” stores, the B. C. Remedy factory and the tobacco factory. The head of the tobacco factory personally supervised the distribution of 10,000 Gospels.

At the outset of the campaign a lovely, limp-leather New Testament, with his name embossed upon it, was presented to His Honor, Mayor W. F. Carr. He had set aside five minutes of his time for the presentation committee's visit. After the presentation, however, the mayor said, “Sit down, friends, let me talk with you. Please say to the people that I endorse this project and tell them not only to read the Bible but to put its teachings into practice.” He then picked the Testament up from the table again and said rather wistfully, “I really appreciate this. This is one of the nicest things I have ever had done to me. I'm a narrow Southerner. I was born that way, but we shouldn't be that way. If I read this Bible, it will help me.”

We left the Mayor's office feeling more than ever that God “hath made of one blood all nations of men for to dwell on all the face of the earth.”

When it was over, everyone connected with the project was talking about the next one we might



*Mayor W. F. Carr of Durham, North Carolina receives a New Testament from Rev. R. C. Sharpe, minister of the Cosmopolitan Methodist Church of Durham*

have. “This should become an annual affair!” was heard on all sides.

The committee of arrangements was especially indebted to Reverend R. C. Sharpe, pastor of the Cosmopolitan Methodist Church, and to Dr. C. C. Spaulding, a Vice President of the American Bible Society, who served as the treasurer of the campaign, and to the Interdenominational Ministers' group who, aware of the great need, gave every encouragement and assistance.

We hope for the day when something like our Durham campaign may be conducted in every city in the four states and the District of Columbia which constitute the Richmond Division.



# MEMBERS' FORUM

Annual Membership in the Society is secured through a gift of \$5 or more for the carrying on of its work. The Society also provides for Life Membership, Life Directorship and Memorial Membership. Particulars will be sent on request. The editors welcome correspondence from members and devote this page in each issue to that purpose.]

## With a gift of \$50 from Westfield, New Jersey:

It is surely wonderful so many are asking for God's Word. I pray that none will be disappointed. It is so hard to think of the many homes in America where God's Word is a closed book. I would rather part with anything else I own, than my Bible. I love it. My parents read it to their children before they could read it for themselves. My dear husband (who passed away last year) and I never thought of letting a day pass without reading God's Word. May you receive the funds to provide millions of copies of Bibles and Testaments!

## From Reading, Pennsylvania:

The work of the Bible Society needs to be pressed as never before in this troubled world, and I am happy to be the medium whereby some of this work can be done.

## With a gift of \$50 from Smyrna, New York:

When we are through with our *Bible Society Records*, we send them to Auburn or Sing Sing Prisons for the prisoners.

May God richly bless your work!

## From Atlanta, Georgia:

Enclosed find money order for \$5. I wish to join our program for worldwide distribution of the scriptures. Am grateful for this opportunity to aid the effort for peace. Herein lies the true foundation—Christ Jesus.

## From Tulsa, Oklahoma:

Enclosed \$5 check for New Testaments to Japanese people. I pray daily and constantly for all your financial needs and seek to interest people to put their surplus funds in Bibles and New Testaments.

## From Harrisonburg, Virginia:

I would like to have 25 application blanks for membership and any other small descriptive leaflet that I could use to pass to the members of my Sunday-school class.

I want to encourage the class to make contributions to your Bible distribution work. It is a wonderful work.

## From Lancaster, Pennsylvania:

I am pleased to send you enclosed my check for

\$10 as my fall contribution to the work of your Society.

My own personal studies and observations incline me whole-heartedly to the aims and objects of your worthy Society. But there is yet a deeper mainspring that sets in motion my interest in your work. I once had a beloved high-school teacher, John Pearsol McCaskey, who taught me in 1891-94. He lived to be nearly ninety-eight years of age, but his life was ever filled with good works for others. I happen to know that the American Bible Society was very dear to his heart, and that he once placed a large sum of money with you on an annuity basis; that through his life he favored you with his gifts. His deeds and example have meant much to me and have been a guiding light to me through all the long years of my life. He shed sweetness upon the lives of all those whom he touched. Our large city high school today bears his honored name.

## From Palm, Pennsylvania:

Enclosed find my check for \$25 for your great work. You can use it wherever you think best. You know the need better than I do.

Each time I receive the *Record* I am thrilled with its contents, and it always makes me feel that the United States, with all its faults, is still doing a wonderful work for the advancement of God's Kingdom in the hearts of men everywhere.

## From Bradford, Illinois:

For some time we have been helping to buy Bibles and Testaments for boys in service, but when our son came home from Great Lakes, October 15th, after finishing his boot training and showed us the lovely Testament which had been given him, it all took on a different meaning. It is a lovely book and one to be proud of. I said to my son, "I'm sure it's from the American Bible Society." When I looked inside, I saw I was correct.

I want to thank you so very much!

## From Greenville, Illinois:

It has just occurred to me that it would be worth while to enlist children in membership in your Society to get the Bible to children of other lands, and I am going to start the ball rolling by paying the initial Active Membership fee of \$5 for each of my small nieces and nephews. Check is enclosed for \$40. (Names of eight nieces and nephews were listed here.—Ed.)

I shall be most happy if it develops in these little ones an interest in sending the Bible around the world. They, of course, are not in a position to renew their memberships, but perhaps I shall be able to keep it up for them for a time at least. Incidentally, I haven't told them anything about this, as it just occurred to me; but you may tell them that their auntie has suggested it.



# EDITORIAL COMMENT

## Bible Society Record

*A Journal Dedicated to the Wider Distribution and Use of the Holy Scriptures*

**Editors: THE SECRETARIES**

*Address correspondence to the*

*Managing Editor*

**FRANCIS CARR STIFLER**

*450 Park Avenue*

*New York 22, N. Y.*



Vol. 94 FEBRUARY 1949 No. 2

### DAILY BIBLE READINGS

#### FEBRUARY

| Day | Book           | Chapter  | Day | Book            | Chapter  |
|-----|----------------|----------|-----|-----------------|----------|
| 1   | Genesis        | 3        | 15  | Psalms          | 37:1-9   |
| 2   | Philippians    | 3:7-16   | 16  | Matthew         | 10:1-23  |
| 3   | I John         | 2:1-17   | 17  | Matthew         | 10:24-42 |
| 4   | I Peter        | 1:3-9    | 18  | Matthew         | 5:27-48  |
| 5   | Psalms         | 31:16-24 | 19  | Proverbs        | 19:19-29 |
| 6   | Sunday, Luke   | 6:1-19   | 20  | Sunday, Matthew |          |
| 7   | Genesis        | 4:1-9    |     | 12:22-50        |          |
| 8   | Ephesians      | 4:23-32  | 21  | Psalms          | 145      |
| 9   | John           | 6:1-21   | 22  | II Timothy      | 3        |
| 10  | John           | 6:22-46  | 23  | Revelation      | 3:10-22  |
| 11  | John           | 6:47-71  | 24  | Matthew         | 13:1-30  |
| 12  | Psalms         | 46       | 25  | Matthew         | 13:31-58 |
| 13  | Sunday, Psalms |          | 26  | Joshua          | 14:6-15  |
|     |                | 104:1-24 | 27  | Sunday, Psalms  | 91       |
| 14  | Ephesians      | 2:8-22   | 28  | Psalms          | 100      |

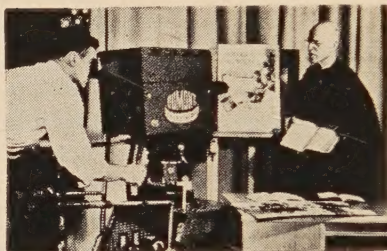
### The Bible on the Air

Never before were Worldwide Bible Reading and Universal Bible Sunday so extensively promoted on the air waves as in 1948. In addition to innumerable local-station programs and spot announcements, many of the well-known commercial programs and newscasts included mention of the celebration, in not a few cases interviewing the Society's Officers and staff.

All four of the major radio networks carried programs especially prepared for Universal Bible Sunday and heard from coast to coast on December 11 and 12. On the National network, Secretary Claypool was heard with Dr. H. C. Tucker, for forty-seven years the Society's Secretary in Brazil and now one of the retired elder statesmen of foreign missions, and Dr. Takuo Matsumoto, principal of the Methodist Girls' High School in Hiroshima, Japan and the first citizen of that fateful city to enter this country. Secre-

tary Cropp, on the American network, discussed with Chaplain Ivan L. Bennett of the First Army and Chaplain Thornton C. Miller, representing the Chief of Chaplains of the Navy, the effective use of the Scriptures among our new peacetime recruits. On the Mutual network, Miss Helen Kenyon, first woman Moderator of the Congregational Christian Churches, discussed with Dr. Douglas Horton, Minister of the General Council of that communion, America's desperate need for more and better Bible reading and study and our nation's continuing responsibility to supply copies of the Scriptures to war-impooverished lands. On the Columbia network's Sunday Morning "Church of the Air" the closing one of a series of four addresses on the Bible was heard, delivered by Professor Elmer J. F. Arndt of Eden Theological Seminary, Webster Groves, Missouri.

Six of the Secretaries at the Bible



*In the Thanksgiving Day Television Program, Secretary Stifler shows a copy of the Geneva Bible similar to those used by the Pilgrims on the first Thanksgiving Day*

House again read the daily passages of Worldwide Bible Reading around the world by short wave over the facilities of the three outlets of the Worldwide Radio Foundation.

For the first time the Reading program was promoted by television. At the invitation of station WABD in New York City and the Dumont television network, assisted by a choir under the direction of Professor Hugh Porter of Union Theological Seminary, Secretary Stifler on Thanksgiving morning offered the Reading-list bookmarks, displayed the poster and showed the audience a copy of the Geneva Bible similar to those used by our Pilgrim forefathers on the first Thanksgiving Day in 1621.

\* \*

Continued evidence of the Bible being the favorite book of the Blind is revealed through the numerous appeals which reach the Bible House, particularly at Christmas time. Beginning in early November, the mail becomes increasingly heavy, the telephone rings more often

and there are an unusual number of sightless visitors wending their way slowly to the Bible House, all desirous of securing the Book of Books as gifts for their friends in time for Christmas. And while this is a very busy time, it is a thrilling and joyous time in the Blind Department. The Braille volumes are those most called for, as this is the system most widely read by the Blind.

If one cannot read the Braille points the Bible is available in the Moon system, a modified raised letter, and more bulky (the Bible in 58 volumes). Though slower reading, the message of love and light and understanding is all the more revealing when one ponders longer over each syllable and word. And for those unable to read with their finger-tips, there are the Scripture Talking Book records. Many a Christmas Day was made brighter by the addition of another Talking Book. A one blind Mother wrote, "The Talking Book is my salvation. Please send the records as soon as possible, as my son will be here on leave next week and I would love to have him see them."

\* \*

### December Meeting of the Board

A meeting of the Board of Managers of the American Bible Society in its one hundred and thirty-third year was held at the Bible House, 450 Park Avenue, New York 22, on Thursday, December 9, 1948, at 3:30 p.m., President Daniel Burke, LL. D., in the Chair.

Devotional exercises were conducted by Assistant Secretary Paul A. Collyer.

The death of Rev. Dr. John R. Temple, a General Secretary of the British and Foreign Bible Society, was reported and a Memorial Minute was adopted. (Quoted on page 11 of the *BIBLE SOCIETY RECORD* for January)

Mrs. Norman Vincent Peale was elected a Manager.

The resignation of Mr. Rome A. Betts as General Secretary was presented to the Board and accepted with great regret.

The Budget for 1949 was approved.

The Report of the Findings Committee of the Advisory Council was presented.

New editions of the Scriptures in Navaho, Zoque, and Shilluk were approved for publication.

To EDITORS: *The Bible Society Record* invites reprinting of its articles in whole or in part. Its contents are not copyrighted.



# Transition and Advance

(Continued from page 21)

portion to be distributed as authorized by the Board of Managers.

2. The Council also approves of the selection of "The Book to Live By" as the theme for World-wide Bible Reading for 1949.

3. The Council furthermore commends the Society's program of Visual Aids as demonstrated by the sound film, "Thy Word Giveth Light," portraying the Society's work for the Blind.

The concluding paragraph of the Advisory Council's findings, as well as the actions already cited, is much appreciated:

We are convinced that every phase of the work of the American Bible Society is vital, whether it concerns translation, publication and distribution of the Scriptures, service to the blind, encouragement of Bible Reading, or those varied processes by which the Society commends itself to the public. Again we thank God for the American Bible Society.

## The Good News for Navahos

(Continued from page 18)

given to you as well."

The Navahos will understand very readily what Paul talks about in the Epistles when he enjoins the Christians to avoid "factions." In Navaho this is translated as "crawling ahead of one another." These factions are not open war and conflict, but jealous seeking for position and personal glory. To the Navaho, living in the broad sweeps of sagebrush lands, this internal strife can best be described by the phrase "crawling ahead of one another."

Many of the translations, of course, reflect the life and customs of the people. For example, they have no oxen and have never seen yokes. The only way they could even talk about a yoke would be to call it a collar for oxen," borrowing a parallel from their use of collars for their horses. But to say "Take my collar for oxen upon you ..." (Mat. 11:29) simply has no meaning or, if any, quite a wrong significance. It is much easier for a Navaho to say "Take my harness upon you ..." This latter expression is the closest equivalent in the Navaho language and precisely the way in which they would describe even the placing of a yoke upon an animal. Thus the Navaho may come to know that the "harness" which Christ would give him is not burdensome and harsh, and that only as the servant of the true Master can anyone have victory over sin and defeat.

Many of the difficulties which beset the Navahos in their overpopulated and arid lands are economic. To these have been added the social ills which have come in many areas to set the younger people against their elders, with the resultant loss of the restraining

power of the older culture. But basic to all these difficulties is the tenacious grip of ancient fears and superstitions, a mystical looking-back to the powers of the sacred mountains and totemic animals, whose help is obtained only through songs and incantations. By means of the native religion men seek for power to keep them from physical harm and to insure their peace in the next world, but they have no consciousness of God's indwelling presence within life, nor any knowledge of Him who came to die that we might be reconciled to God and thus be able to live. In order to reach a poor disillusioned people with this vital message of the Gospel, the Good News is now being published in a form which people may read and understand.

## The Miracle of the Book

(Continued from page 23)

weary, spirit-hungry folk, who listened reverently, prayed and sang with us! One young man said that he had once been a Christian but had lately "gotten off the road," and knew now that he wanted "to get back on"; would we pray for him? All expressed their gratitude to us for coming to them with the Word of God, which many of them had had to leave behind when they'd left home.

Not everyone possesses or is able to take advantage of those opportunities which we tend to take for granted. The possession of the Bible is one of these.

A migrant young people's group were discussing the question, "How can I learn to live a Christian life?" The group agreed that one way was to read and believe the Bible. "But," said Roberto, a member of the group, "how can I read the Bible every day? I have never had one!"—Needless to say, Roberto has a Bible now. It is the determined intent of the Bible Society and the Home Missions Council to work together so that as many Robertos as possible shall possess and use the Bible.

### American Bible Society Directory

(Presented in more complete form on this page in every other issue)

*President*, Daniel Burke; *Secretaries*: E. M. North, F. W. Cropp, F. H. Mann, R. A. Betts, R. T. Taylor; *Treasurer*, Gilbert Darlington; *Secretary for Public Relations*, F. C. Stifler; *Secretary for Promotion of Bible Use*, James V. Claypool; *Secretary for Versions*, E. A. Nida; *Secretary for Visual Materials*, H. H. Ragatz; *Secretary, Work for the Blind*, Miss S. R. Barrett.

**HEADQUARTERS**: Bible House, 450 Park Avenue, New York 22, N.Y.; telephone, Plaza 3-6600.

**DISTRICT OFFICES**: in the United States: 116 South Salina St., Syracuse 2, New York; 701 Walnut St., Philadelphia 6, Pa.; 9 East Franklin St., Baltimore 2, Md.; Central Nat'l. Bank Bldg., Richmond 19, Va.; 85 Walton St., Atlanta 3, Ga.; 519 Main St., Cincinnati 2, Ohio; 47 South 9th St., Minneapolis 2, Minn.; 1914 Main St., Dallas 1, Texas; 650 17th St., Denver 2, Colo.; 224 McAllister St., San Francisco 2, Cal.

**DIVISION OFFICES OF THE HAVEN MEMORIAL AGENCY FOR COLORED PEOPLE**: 56 Gammon Ave., S.E., Atlanta, Ga.; St. Luke Bldg., 902 St. James St., Richmond 20, Va.; 5424 Woodland Ave., Cleveland 4, Ohio; 2811 Flora St., Dallas 4, Texas.

**FIELD OFFICES**: 1506 Arrott Bldg., Pittsburgh 22, Pa.; 401 Euclid Ave., Cleveland, Ohio; 226 Seventh Ave., North Nashville, Tenn.; 1736 S. 12th St., Missoula, Montana; 325 Ramona St., Pasadena 4, Cal.; 813 Kales Bldg., Detroit, Mich.; P. O. Box 1845, Tulsa 1, Oklahoma; 515 Pickwick Bldg., 9th & McGee Sts., Kansas City 6, Mo.; 1435 G Street, N.W., Washington 5, D.C.

Depositories located at same addresses in New York, Atlanta, 35 E. Wacker Drive, Chicago, Dallas and San Francisco.

**FOREIGN AGENCIES** located in: Havana; Mexico City; Cristóbol, Canal Zone; Lima, Peru; Santiago, Chile; Buenos Aires, Argentina; Rio de Janeiro, Brazil; Istanbul, Turkey; Cairo, Egypt; Manila, P.I.; Bangkok, Siam; Shanghai, China; Tokyo, Japan.

Cooperating Bible Societies in New England located in: Portland, Me.; Concord, N.H.; Burlington, Vt.; Boston, Mass.; Providence, R.I.; Hartford, Conn.





# There are two kinds of Hunger in the World today!

**T**HE world was never so hungry. It is hungry for daily bread. It is hungry for clothing and shelter. In Europe, in China, Burma and Siam; in Russia, in Africa, in Japan, people are hungry. But they are hungry not only for the bread that perishes. They are hungry for hope.

In their hearts, if not with their lips, they are asking: "Why eat today, and again tomorrow, only to die?" Languishing nations are grateful for America's shiploads of bounty that make their ports. Yes, we must support China Relief and a European Plan; empty stomachs must be fed, naked bodies clothed, homes rebuilt.

But people want another kind of bread. They want to know how to face tomorrow. They want to know the way out of the labyrinth of hopelessness. They call across the waters, "Where is the end to suffering and where is the road to healing?"

Food? Yes, but it is not enough; nor medicine, nor clothing, nor houses, nor all of these together. Life is more than meat and the body more than raiment.

Man does not live by bread alone. He really lives—although most of the world's hungry souls do not know it—by every word that proceedeth out of the mouth of God. Is there a God? Can He speak to a hungry soul? Can He speak a starving man's language?

The answer is in God's Book. In the Book speaks One who says, "I am the bread of life; he that cometh to me shall never hunger; he that believeth on me shall never thirst."

In the Book one reads, "Trust in the Lord, and do good; . . . and verily thou shalt be fed. . . . Blessed are they which do hunger and thirst after righteousness: for they shall be filled. . . . The Lord is nigh unto all them that call upon Him. . . . He forgetteth not the cry of the humble. . . . He heareth the cry of the afflicted."

During recent months specific requests from the following countries have been transmitted to the American Bible Society, recognized agency of more than 45 denominations. The last column represents a conservative estimate of the costs involved in meeting the requests:

## Membership in the American Bible Society costs little

AMERICAN BIBLE SOCIETY  
45 Astor Place, New York 3, N.Y.

Please enroll me as a member: Active (\$5)....., Service (\$10).....,  
Sustaining (\$25)....., Family (\$50)....., Associate (\$1).....

| Type            | Gift | Whole Bibles | New Testaments | Gospel Portions |
|-----------------|------|--------------|----------------|-----------------|
| .....Active     | \$ 5 | 4 to 6       | 8 to 27        | 330             |
| .....Service    | 10   | 8 to 12      | 16 to 55       | 660             |
| .....Sustaining | 25   | 20 to 30     | 40 to 140      | 1,650           |
| .....Family     | 50   | 40 to 60     | 80 to 275      | 3,300           |
| .....Associate  | 1    | 1            | 1 to 5         | 65              |

Name.....

Address.....

City..... State.....

## IMMEDIATE URGENT NEEDS FOR 1949

|                             | BOOKS     | COST        |
|-----------------------------|-----------|-------------|
| 1. Japan (materials)        | 1,970,000 | \$425,000   |
| 2. China                    | 2,080,000 | 77,000      |
| 3. Germany                  | 1,050,000 | 343,000     |
| 4. Belguim (part cost)      | 25,000    | 17,000      |
| 5. France (part cost)       | 20,000    | 12,500      |
| 6. Philippines              | 30,000    | 26,000      |
| 7. Greece                   | 50,000    | 12,500      |
| 8. Russian (outside Russia) | 60,000    | 32,000      |
| 9. Korea                    | 150,000   | 67,500      |
| 10. Various European Areas  | 100,000   | 60,000      |
| Total                       | 5,535,000 | \$1,072,700 |